

The coming of the King Vahrām Varzāvand

The present short text expresses the hope of the advent of Vahrām, the Aryan hero who will come in a future period and will restore the Aryan kingdom –in the Jāmāspīg he is the king of Pedišx^vārgar.¹ J. C. Tavadia established that it is a poem with rhyme (according to Bahar it is a verse-text with a series of twelve-syllable verses²), and called it “a rhymed ballad”.³

[abar madan ī šāh vahrām ī varzāvand]

*kay bavād kū pēg-ē āyed az hindūgān,
kū : « mad hān ī šāh vahrām az dūd<ag ī> kayān
kē<-š> pīl ast hazār, abar^x pīlān sar⁴ ast pīlbān⁵
kē abrāstag drafš⁶ dāred ped ēvēn ī husrōgān
pēš laškar⁷ barend ped spāh-sālārān. »*

*mard-ē visē⁸ abāyed kirdan zīrag targumān,
kē šaved bē gōbed ped hindūgān
kū: amāh cē dīd az dast⁹ ī tāzīgān
abar ēk drōv¹⁰ dēn nizār kird, bē ōzad šāhān*

¹ . Jāmāspīg, 16.

² . «این اثر قصیده ایست دوازده هجائی دارای قافیه ...» بهار، ۵۷۷

³ . *The Pahlavi Texts*, edited by J.M. Jamasp-Asana, II, Bombay, 1913, 160-161; Supplément Persan 2044, 144-145.

M. Jamasp-Asa, “Madam matan-i Shah Vahrām-i Varjāvand”, *Sir J. J. Madressa Jubilee Volume*, 1914, 75-6.

H.W. Bailey, *Zoroastrian Problems in the Ninth-Century Books*, Oxford, 1943, 195-96.

Jehangir C. Tavadia, “A Rhymed Ballad in Pahlavi”, *JRAS*, 1955, 29-36.

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⁴ . *سار سار* /sarān-sar/ (cf. Syr. *ܣܪܐܝܢܐ*), or /sar-ō-sar/, cf. ^TPers. sr 'w sr, Fars. *سراسر* DP.

⁵ . *پهلوان* /pērōzān/.

⁶ . Cf. Av. *ərəδβō.drafša*: Z *abrāst(ag)-drafš*.

⁷ . or *pēš-laškar* ‘advance-guard’.

⁸ . *بصیر* /bisēl/ dialectal form, Fars. *گسیل* /gusēl/. Hedayat: *بصیر*.

⁹ . *دست* /dašt/. Cf. ŠĒŠ 50 *dašt ī tāzīg*.

¹⁰ . *درو* /grōh ?/, /drān ?/, /drōv-dēn <dēn>/, cf. DD. 36.42 *u-š ped hān ī drōv-dēnīh dāmān hāzēnīd* ...

šāh ī amāh ud kē¹¹ ēr, avēšān
cōn dēv dēn dārend, cōn sag x^varend nān
bē stad (hend) pādixšāyīh az husrōgān
nē ped hunar, nē ped mardīh,
bē ped afsōs ud riyahrīh, (bē stad hend)
gīrend ped stahm az mardōmān
zan ud x^vāstagīhā ī šīrēn, bāv ud bōyestān
gizīdag abar nihād /hend/, bē baxt /hend/ abar sarān
abāz har(ā)g¹² x^vāst /hend/, sāg ī grān
bē niger kū¹³ cand vad abgand hān druz ped ēn gēhān
kū¹⁴ nēst vattar az ōy vad <ped>¹⁵ gēhān
az amāh bē āyed¹⁶ hān šāh va,hrān
ī varzāvand az dūdāg ī kayān
bē āvarem kēn ī tāzīgān
cōn rustahm¹⁷ āvurd sad kēn ī syāvaxšān
mazgidīhā frōd¹⁸ hilem, bē nišāyem ātaxšān
uzdēsžārīhā bē abganem ud pāk kunem az gēhān
dā vinī šavend druz višūdāgān az ēn gēhān

frazaft ped drod šādīh ud rāmišn

‘When will it be that a courier will come from India,
 (saying) that: “King Vahrām, of the family of the Kavi, has
 come,
 Having a thousand elephants, and [being] an elephant-keeper
 upon them,
 Having raised banners, in the manner of the Husrav (=
 Persian kings)
 The armies are advanced by the generals”?’

A man should be dispatched, a clever interpreter,
 Who may go and tell to India,
 What we have seen from the hands of the Arabs!
 Abided by one Lie, they weakened the religion and killed our
 king of

¹¹ . 𐭠𐭥 /az/.

¹² . 𐭠𐭥𐭥𐭥𐭥 /harāg ?/. Hedayat : اصلى; Bahar : اسليک .

¹³ . 𐭠𐭥 /kē/.

¹⁴ . 𐭠𐭥 /kē/.

¹⁵ . 𐭠𐭥𐭥 /vad/.

¹⁶ . 𐭠𐭥𐭥 /mad/.

¹⁷ . 𐭠𐭥𐭥𐭥𐭥 /rōdestahm/.

¹⁸ . 𐭠𐭥𐭥 .

Kings, and he who (was) Aryan.
 They hold the religion as demons, and eat the food like dogs.
 They have taken away the sovereignty from the renowned
 (Persian kings),
 Not by virtue, nor by valour,
 But in mockery and scorn, (like the demons.)
 By force they take away from men
 Their sweet-hearts and sweet possessions, parks and gardens.
 Capitation-taxes they have imposed, they have distributed
 them upon their heads
 They have demanded again the tribute, a heavy impost.
 Consider how much evil that Lie has cast upon this world
 Than which evil there is none worse in the world.
 From us shall come that king Vahrām,
 Possessing marvellous power, of the family of the Kavi.
 We will bring vengeance in the Arabs,
 As Rustahm brought a hundred revenge for Syāvaršan.
 Their mosques we will cast down, we will set up Fire(-
 temples).
 Their idol-temples we will dig down and wipe them out from
 the world
 So that shall get lost the spawn of the Lie from this world.

Finished in peace and joy and pleasure.

There exists another text concerning the coming of King Vahrām. In fact, his
 compiler has interpolated some glosses in the original (above) text. Edgar
 Blochet found it in a manuscript which once before was at his disposal.¹⁹
 Another copy is found in the manuscript R 591 (K.R. Cama Oriental
 Institute, Mumbai), 49^v-50^v.

kay bavād ka pēg-ē āyed az hindūgān,
 kū : “ āyed hān ī šāh vahrām az hindūgān
 kē<-š> pīl ast hazār, abar-šān sar²⁰ ast pīlbān
 kē abrastag drafš dāred ped ēvēn ī šahryārān
 pēš spāh abar barend ^xped spāhsālārān²¹”

¹⁹ . E. Blochet, “Textes religieux pehlvis”, RHR, 1895, 1-2, 241-243. “Le manuscrit que j’ai eu à ma disposition et qui n’existe dans aucune bibliothèque européenne, laisse à désirer au point de vue de la correction.”

²⁰ . 𐬐𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 .

²¹ . 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 /andarōn parxāškarān?/

mard-ē <visē> abāyed kirdan dānāg ud ušumand,
 kē šaved bē ō hindūgān
 gōbed kū amāh cē <dīd az dast ī tāzīgān>
 šahriyārān ī amāh abāg tāzīgān ud turkān ud hrōm ud cīnestān
 ud dēvān ī māzanīgān kārezār abar burd hend kē avēšān az
 stōbīh dēn ī veh ud abēzag ud peristišn ī yazdān amehrspendān
 ud ātaš-iz suxr sōzāg pedīrift hend, ud az zamān ī anōšag-ruvān
 zardušt spitāmān dēn ī abēzag dā hazār sāl ravāgīh ayāft. ud
 nūn-z tāzīgān ī muš_kx^vār kē xōg ud xēm ī mār dārend,
 cōn sag x^varend nān
 bē stad /hend/ pādixšāyīh az husrōgān (husravān)
 nē ped hunar ud mardīh, nē ped zōr ī xrad
 bē ped afsōs ud anēvēn bē stad /hend/.
 cē ēc kas ped ēn ēvēn ped stamb nē stad ēsted.
 cōn dēv kēš dārend ud dēv-pēšag kē dād <ī abārōn ud>
 vattar<īh> ped gēhān āškārdar, ud vehīh ud dād ī frārōn azēr
 zamīg nihān kird hend. ud ped kār ī vināhgārīh cēr, dōšārm ped
 vināhgārān vēš kunend. ud bīm ī dušox ud pādīfrāh andar dil nē
 dārend. ud rūspīg<īh> ud rūspīgbāragīh andar avēšān vēš ast. ud
 dēn ī abēzag ud kār ud kirbag ud dād x^vār nigerend. guftārīh ud
 kēnmenišnīh ud afsōs ud riyahrīh ud stamb(ag)īh āškār(ag) būd
 est. amāh ped umēd ī madan ī varhrām ī amāvand ped stahm ud
 bēš ī avēšān hunsandīh abar barem, kē ped hān zamān ped nirōg
 ud ayyārīh ī ohrmazd ud amehrspendān hamāg dēndušmenān
 vadmenišnān ud uzdēsperistān az bun bē abganem (kanem); ud
 hamāg gēhān az vattarīh ud uzdēsperistīh pāk bē baved; ud dēn ī
 abēzag ud rāstīh ud frārōnīh ravāg baved. ped kāmag ī yazdān!

frazaft.

‘When will it be that a courier will come from India,
 (To say) that: “That king Vahrām is coming from India. He has
 a thousand elephants, and [is] an elephant-keeper upon them. He
 has raised banners, in the manner of the kings. The armies are
 advanced by the generals.” ?

A man should be dispatched, a wise and intelligent one, who
 may go and tell to India, what we have seen from the hands of
 the Arabs.

Our kings made battles with the Arabs and Turks, against Rome
 and China, and with the giant demons; and (the enemies),
 defeated, accepted the good and pure Religion, the worship of

the Yazata and Holy Immortals and that of the red and burning Fire. And from the time of the immortal-souled Zaraθuštra of Spitāma the pure Religion was prevailed for one thousand years. But now the Arabs, these eaters of rats, [have come], they have the temperament and character of the serpents, and eat the food like the dogs. They have taken away the sovereignty from the Persian kings, not by virtue or valour, not by force of wisdom, but in scorn and . . . , they have taken it away. For nobody before had taken it away with such brutality. They follow the teaching of the demons, and they themselves [are] demonic. They spread the Evil and unjust Law in the world, and they hide the Good and the just Law. They are adroit in sinfulness. They approve more the criminals. They do not have the fear of hell or punishment in their heart. Prostitution and whoring are current among them. They despise the pure religion, good deeds and justice. The dispute and revengefulness and mockery and scorn and oppression have been spread. We [only] in the hope of the advent of Vahrām the forceful endure this oppression and persecution with contentment; [but] at the time [when he will come], with the strength and help of Ahura Mazdā and the Holy Immortals shall we eradicate all the enemies of Religion, evil-minded ones, and idol-worshippers. The world then will be totally purified from evil and idolatry; and the pure religion, righteousness and truthfulness will be propagated. Deo volente.

Finished.’

Addenda

From a letter of Maneckjee Limjee Hatteria (1252 A.Y./ 1882 A.D.):

”چون پندارِ این گروه چنان است که شاه بهرام ورجاوند نام شخص بزرگواری آشکار خواهد شد، و ایران را مانند روزگارِ پیشداد و کیان رشکِ بهشت خواهد کرد، به همان امیدواری هزار و سیصد سال است که رنجشهای بیشمار دیده و آمدنِ آن بزرگواری را امیدوار هستند، و به فرمانِ ستاره شناسان سی و پنج سالِ پیش از این چند کس به پیشوازِ شاه بهرام رفته در بیابان سرگردان شدند، و از این رو بسیار کس بیکار گردیده و زندگانیِ خود را به سختی گذراندند.”

From the *Trois ans en Asie*, Gobineau –de 1855 à 1858 (*Œuvres*, II, Paris, 1983, 294) :

« En Perse, les éloges qu'on peut faire du parsisme ne s'adressent pas à l'intelligence, mais au cœur. C'est un point de foi, qu'un prophète appelé Péchouten doit venir bientôt et rendre à l'Iran, avec son ancienne religion, son ancien éclat. J'ai entendu à ce sujet des conversations infinies. Tous les guèbres attendent Péchouten. La question est de savoir l'époque de son avènement ; quant au point de l'horizon par lequel il doit pénétrer dans l'Iran avec une nombreuse armée, on le connaît, c'est l'Inde. En ce moment, la plupart des guèbres penchent à croire que l'armée bénie sera composée d'Européens ; mais quels Européens ? Voilà le mystère. Les uns disent que ce sont les Anglais ; les autres parient, au contraire, pour les Russes. L'embarras est grand. En attendant, un guèbre de Yezd crut savoir, il y a quelque temps, et savoir par démonstration positive, que Péchouten et son armée étaient déjà en route et allaient pénétrer dans l'Afghanistan. Il était, comme on peut croire, fort agité et dans une grande attente, lorsqu'il lui passa par l'esprit que, venant de l'étranger, les guerriers élus n'avaient pas pu, vraisemblablement, se munir de kostis ; c'est le nom de la ceinture sacrée que doivent porter tous les hommes de la loi pure. Or, de voir arriver les libérateurs sans ce signe essentiel, c'était de quoi tout gêner. Pour prévenir des malheurs imminents, le pauvre homme vendit tout ce qu'il possédait, fit fabriquer douze mille kostis, loua des chameaux, les chargea de ses offrandes et prit le chemin de l'Afghanistan tout seul, jugeant l'affaire trop pressante pour attendre une caravane. On n'en a jamais eu de nouvelles. Il est probable que quelque bande de pillards, devançant Péchouten et son armée, se sera accommodée des chameaux et de leurs charges. »